61.

TYRANNY NO MAGISTRACY,

OR

A modeſt and Compendious Enquirie into the nature, and boundaries of that Ordinance of MAGISTRACY.

WITH

An eſſay to Demonſtrate it's ſpecifick diſtinction from Tyranny.

By an Enemy to Tyranny and lover of true Magiſtracy.

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2 Sam: Chap. 23. vers 3. *He that ruleth over men muſt be Juſt, ruleing in the fear of God.*

Prov: Chap. 28. vers 15. *As a roaring Lyon and a rangeing Bear; ſo is a wicked Ruler over the poor people.*

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N° 6

MAGISTRACY.

AS Magiſtracy, that excellent ordinance of God (whereon much of his Soveraign Majeſty and glory is impreſſed) is not amongſt the ſmalleſt priviledges of the ſons of men; they being thereby not only preſerv'd in their well and better being, but even in their real and true being; injoying thereby, not only Religion, Right and Property, but even life, freedome and ſafety from all the other inconveniences in the world; and that whileſt theſe due bounds and limits, which God has appointed in his Word, and given men to know by reaſon, are ſo ſtrictly obſerv'd, that Magiſtracy is thereby preſerv'd; ſo, when through the breach thereof there is a full perverſion into Tyranny, that, which once was the greateſt priviledge and bleſſing, does then become the greateſt miſery and curſe, according to that maxime, *corruptio optimi ſemper peſſima.* But ſuch a plague (and ſo much the greater, that the world hath bin rather doteing on, then ſeeking a remedie againſt it) hath overtaken this generation, that very properly an alluſion to that of *Iſaiah* may take place, *Iſai.* 44. *ver.* 16. *Where he ſpeaks of ſuch as take a peece of wood and burn part thereof in the fire; with part thereof he eateth flesh: roſteth roſt and is ſatisfied; yea he warmeth himſelf and ſayeth Aha, I am warme, I have ſeen the fire. And the reſidue thereof he maketh a God, even his graven Image; he falleth down unto it and worshipeth it, and prayeth unto it, and ſayeth, deliver me; for thou arte my God.* Such hath bin the madneſs and folly, even of the true Chriſtian world, that they have ſet up perſons moſt unfit for Government; and inlarged their power beyond the due limites, that tyranny and oppreſſion in the very abſtract has bin viſible both in their perſons and Government, and yet worshiped as ſo many Idols, and all abſolute obedience and non-reſiſtance pleaded for, to an abſolute power and tyranny. One great reaſon whereof is, that foolish notion of the ſacredneſs of power in poſſeſſion, never inquiring into right and title; and the due diſtance, diſtinction and boundaries of Magiſtracy, and Tyranny, that are as ſpecifically diſtinct, as right and robry: honeſty and knavery: a bleſſing and a curſe. Hence nothing would be more uſefull and advantageous to the world, then to be induced to a ſerious inquirie, how theſe are to be diſtinguished by their true characters. And

that the matter may be the more clearly illuſtrate, the queſtion ſhall be ſtated thus;

What is it, that makes a juſt and lawfull King, or Magiſtrate, and doth continue them ſuch.

The which queſtion ſhall be anſwered; firſt, negatively, and then poſitively: Negatively, by removing what it is that doth not: poſitively, in a plaine aſſerting and proveing what it is that doth. In the negative part, there are theſe two would be removed; firſt, that it is conqueſt that doth it; and ſecondly, that it is an hereditory title that doth it.

That conqueſt is not that which doth it, will eaſily be granted by all men; for a man by violence may mount a Throne, and yet be no juſt and lawfull King. *Abſolom* did mount the throne, and yet was no juſt and lawfull King, as in 11 *Sam.* 15. *Chapt.* more particularly it is to be obſerved in the 19. ver. *where David deſigns him by the title of King, which in effect was only an uſurped title, he having come to it only by violence and robry.* Zimri *did the ſame, and yet was no juſt and lawfull King,* as in 1 *Kings* 16. from the 9. *ver. we find his conſpiracy againſt his maſter and killing of him: and after his eſtablishment upon the* Throne, *a deſtroying of all the houſe of* Baasha, and in ver. 16. *when the people heard thereof, they made* Omri *King over Iſrael in the Camp,* and in the 17, and 18, *ver.* Omri *purſued him, and took the* City, *ſo that* Zimri *went into the Palace of the Kings houſe and burnd' the ſame over him with fire.* Athaliah *deſtroyed alſo all the ſeed Royall of the houſe of Judah, and by violence took poſſeſſion of the power,* as in 2 Chron. 22. ver. 10, 12. *And yet* Joash *is made King, and she deſtroyed;* as in the following Chapter 12, 13, 14, *ver.* Many more examples of this nature might be added: but we ſhall only ſay this by way of argument, and ſo have done; that ſeeing neither the word of God, nor reaſon does command, or allow a King, or any other Magiſtrate to mount a Throne, and accordingly to take poſſeſſion of the power by violence, and that it would be a thing of moſt dangerous effects, if the minds of people ſhould be poſſeſt with any ſuch principle; (for there is ſuch a luſt and propenſity in the hearts of men to govern, that they would ſeek out all occaſion to deſtroy the very beſt of Magiſtrates; and thereby the people might be robbed of the very beſt of Governours and Government: for the ſame principle

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that makes a man usurp a power, makes him also usurp an unjust and unlawfull power,) it's evident that conquest makes not a good right. Now this being ended, our next is to inquire into that of an hereditory title, and we shall state the argument thus;

Quest. Whether or not doth an hereditory title really in it self give a full and real power to a King, and thereby make him a just, and lawfull Magistrate.

Answ. That which neither in it self, nor by the Law of God, nor reason is necessar, or essentiall to the being of a King, can never make a King; but an hereditory title neither in it self, nor by the Law of God, nor reason is necessar, or essentiall to the being of a King; therefore hereditory title can never make a King. The major I hope none will deny; the minor I prove thus; as for the first part of it, Viz: that an hereditory title in it self, doth not make &c. It is clear that hereditory title in it self, dot not make a King, or then Kings could never have bin made without it, but Kings have, are, and may be made without it, Ergo &c. And as for the latter part, that the word of God, nor reason does not allow of it, nor command it, I prove thus,

That which doth expresly thwart and contradict the word of God and reason, must be inconsistant with the word of God and reason; but that an hereditory title should be necessar and essential, and accordingly make a King doeth expresly thwart and contradict the word of God and reason, ergo &c. which I prove thus,

The word of God, and reason do expresly command and allow that a Magistrate should have suitable qualifications for the office, as in *Deutr.* 17. from *ver.* 15. there the qualifications of a King are held forth and commanded; I shall only mention one of those, which is this, that he should not be a stranger born: which does clearly import that he should not be of a strange Religion; for the reason why the Lord did lay such strict commands upon his people not to marry with strangers, was not but that they had the bodies of men and women as good as they, but that they were of a strange Religion and might draw them away to Idolatry; and seeing the word of God does expresly command these qualifications as necessar and essential, certainly reason does command and allow that a people should have a respect to

the glory of God, their own good and ſafety, and accordingly make non King, but ſuch as have theſe neceſſar and eſſentiall qualifications: but that hereditory title, (which many do boaſt of,) does allow and eſſentially make him a King, whether he have theſe qualifications, or not; though he should be born a monſter and not a man; a mad man and not a ſober man; a fool and an ideot, and not a wiſe man; a ſtranger and of a ſtrange Religion, and not a native, nor of the Religion of the Land; yea though he were given to all manner of wickedneſs, yet he is ſaid to be a born King, and accordingly the Lords anointed: wich is altogether inconſiſtant with the word of God and reaſon. But that we may give ſatisfaction more fully to all perſons concerning this matter, let us inquire yet a little further into the nature of this hereditory title, who it is that gives this title and what it is they can give. I know that ſome of the vil'd of the earth, who would flatter Princes and cheat the people out of their rights and liberties do plainly ſay, that it is God only gives it, and that all Kings have their right and power only, and immediatly from God and ſo are accomptable to non but God. I would gladly know where thoſe Kings got theſe ladders, by which they went up to Heaven to get thoſe rights devolved upon them, and their Families, or if there be ſuch a thing recorded in Scripture, that ſuch and ſuch men should by an hereditory title Reign as Kings on the earth, and in ſuch and ſuch parts of the world, or if this right of reigning muſt only and immediatly flow from the people. There is nothing more certain than, that it is the gift of the people, if it be not the effect of conqueſt, which is already ſpoke to, and excluded. And therefore we shall next conſider what a people can give, and what the extent of this hereditory title can be. And it muſt be underſtood, that a people can give no more then they have to give, which is, that if they be perſons ſo and ſo qualified for the office; then they shall be preferred before others to ſuch an office: but if a people should abſolutely ſay and determine that ſuch a race and Family should be their born Kings, that were to take Gods power unto them; for it is not in their power to bring ſuch a thing to paſs in reſpect of theſe many natural accidents that are in the way, yea it were the very way to make themſelves ſlaves; and to bring that curſe upon them, that is there threatned in, *Hoſ:* 8.

ver. 3, 4.

ver. 3, 4. and accordingly to forfeit Gods protection. So that the extent of this hereditory title being only a promiſe in the people that ſuch a race ſhall ſucceed to ſuch an office being qualified for the ſame, it muſt of neceſſity follow that the people muſt be Judges of this matter: for no forraign power can determine therein, the people being only and immediatly concerned therein. Let us now go to the caſe of *Saul* and *David*, and there we find, though *Saul* had Gods abſolute promiſe for it from the mouth of the Prophete (for non can make an abſolute promiſe of this nature, but God only) and that alſo the Prophete did confirme the ſame unto him by anointing him with oyle, and telling him whome, and what he shoud meet with by the way; yet all this did not make him King: for this was only a ſecret act of the Prophete, whereby he did make known Gods minde and promiſe unto him; for when *Saul* was made King, the people were gathered together for that purpoſe, and preſented before the Lord by their trybes and by their thouſands: and when *Saul* was taken by lot, he was lying hidde amongſt the ſtuffe, being it ſeemes affrayed and doubtfull, whether he should be choſen King, or not; as you shall find in 1 *Sam.* 10. *ver.* 20,21,23. And accordinly *David, though he had the Lords promiſe in the ſame manner, yet he was not really King for many years after, until the death of* Saul; *and he was firſt made King of Judah, and did Reign ſeven years and ſix moneths, before he was made King over Iſrael, until all the tribes went to him in Horeb, and* David *made a League with them, and then they anointed him King over Iſrael.* Now ſeeing we finde clearly the Lords promiſe (which was abſolute) was not that which did really make them Kings, far leſs doth the lame promiſe of the people do it, which (we have made manifeſt already) may come to nothing. I know ſome do alleadge that there was an hereditory right ſettled upon the houſe of *David*: but we finde that it was only a ſecret promiſe of God to *David* upon conditions, that if he and his family should keep Gods Covenant, then the Lord in his providence would ſo order it, that there should not be one of the family wanting to ſit upon the Throne, and this promiſe was not made to *David* ſimply as he was a King; for then it should rather have bin made to the houſe of *Saul*; becauſe he was before him: for God did bleſs him with ſeverall bleſſings that no King on earth can pretend to; as his being a

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Prophete, and Chriſts coming out of his race. Yea that Prophecy and bleſſing of *Jacob* to his Children in the 49. of Geneſis, ver. 10. *The Scepter ſhall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come*, was fulfilled in the perſon of *David* and his houſe; as vve ſhall finde by *Davids* ovvn vvords in 1 Chron: 28. ver. 4. *Howbeit the Lord God of Iſrael choſe me before all the houſe of my Fathers to be King over Iſrael for ever: for he hath choſen Judah to be the ruler; and of the houſe of Judah the houſe of my father; and amongſt the ſons of my father he liked me, to make me King over all Iſrael, &c.* I knovv ſome do alleadge this hereditory title to be the abſolute promiſe and gift of the people and therefore becomes as really the right, and property of that race and family, to vvhom it is given, as any other eſtate does go from father to ſon. Although there be anough ſayd both from Scripture, and reaſon ſufficiently to anſvver the ſame, yet vve ſhall come to matter of practice in theſe Nations, vvhere this hereditory title has bin moſt in uſe. And in the firſt place, vve ſhall conſider the reaſon of this hereditory title, the title it ſelf, and the practice of the people concerning thoſe, to vvhome it did belong.

As for the reaſon thereof, there can be no other reaſon given then this, that often times families fell a contending for the Government and thereby the sheding of blood vvas occaſioned, and therefore the people (to take avvay this inconvenience) thought fit to ſettle the title to an office upon a particular race.

As for the title ſelf, though the very vvords granting it, may ſeem to be abſolute, admitting of no condition, or qualification vvhatſomever; yet it cannot be thought, that any Nation vvho knevv any thing of a God, much leſs a Chriſtian Nation, and of the Reformed Religion vvould ever ſet the povver and providence of God ſo at nought, as not to reſpect the ſame in the doing of this very thing: for though men do frequently ſay, that they vvill go ſuch avvay, or do ſuch a thing, yet it is alvvays underſtood, that they do reſpect the povver and providence of God in this matter, that they neither can go any vvay, or do any thing, vvithout God concur vvith them in giving them thoſe neceſſar qualifications, as health, ſtrength, reaſon and underſtanding; and every vvay make his povver and providence good for them therein. So it muſt be underſtood of ſuch a Nation,

tion, vvhen they give ſuch a right, that as they are lead by ſome reaſon for the doing thereof, ſo they do not intend thereby to deſtroy reaſon, Religion and nature, and accordingly to ſet the povver and providence of God at nought. For it vvere againſt reaſon, Religion and nature, and a defying of Gods povver and providence for a people to give up themſelves blindfoldedly to ſuch a race, in ſuch an abſolute manner as that. And as for the practice of the people concerning thoſe to vvhome this title did belong, vve ſhall find, that in Scotland, England and other parts of the vvorld, vvhen the people did find that thoſe perſons, to vvhome this hereditory title did immediatly belong, were unqualified for the office, that they have taken it from them, and given it to the next in line being more qualified for the ſame. Now if this promiſe and gift had bin ſo abſolute, as ſome do ſay, ſo as that theſe perſons by their birth had bin Juſt and lawfull Kings, it had not bin in their power to have taken the ſame from them. But ſeeing we have ſaid anough from Scripture, reaſon and the practice of the people to prove that this hereditory title neither in it ſelf, nor by the Law of God, or reaſon, is neceſſar, or eſſentiall to the makeing of a King; and that it is inconſiſtant with the word of God & reaſon, that a King can be made thereby; let us now conſider what it is that doth really make a Juſt and lawfull King, and continue him ſuch.

It is neceſſar to be conſidered, that no ſupreme Magiſtrate comes juſtly to the power without the call and election of the people; and that the people are to call and elect non, but ſuch as have thoſe neceſſar and eſſentiall qualifications.

Firſt, that he be a man; and not a monſter. Secondly, that he be a prudent, wiſe and ſober man; and not a fool, an Ideot, or a mad man. Thirdly, that he be of the true Religion of the Land; and not of a ſtrange Idolatrous Religion. Fourthly, that he be Juſt and upright. I know, no rational man will object againſt the firſt two, and therefore I ſhall labour only to prove the abſolute neceſſity of the laſt; that he be of the true Religion of the Land; and not of a ſtrange, Idolatrous Religion: and I do it thus; Firſt, the Lord has commanded it in his Word; ſecondly, reaſon does alſo injoyn it. Thirdly, from the bad conſequences that may follow, if it be not. Now

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that the Lord has commanded it, is clear from that of *Deut.* 17. *ver.* 14. It is like some will object, that this command was judiciall and only binding upon the Jewes, they being more immediatly under Gods own Government: but if the Text of Scripture be considered, there can be no such mistake: for this is a Government common to other Nations, to which God grantes them a liberty, these due measures being observed, which a people, or Nation (who do worship the true God in the true manner) ought to secure their Religion and liberty by. Now that reason does injoyn it must natively follow; for that people, who would secure their Religion and Liberty, could not at all be accompted men of reason, if they should set up an Idolater to be their King. For it is too well known to the true Christian world that no bondes can binde an Idolater, (especially a Papist) who by the nature of his Religion and these his religious vowes, does not only stand at liberty, but obliedged upon all occasions to break all vowes and Oaths whatsomever, to those of the true Religion, when it does in any measure prove consistent with the destruction of the true Religion, and the advancement of Idolatrie: and it must also follow, that the worst of consequences will attend thereupon. For thereby a people are guilty of rebellion against God by not observing, but rather forsakeing those due measures, that the word of God and reason has commanded, and do accordingly forfeit Gods protection: and it must of necessity be said, that they have cast off that which is good, and that the enemies shall pursue them, as it is sayd of that people, *Hos.* 8. *ver.* 3, 4. And as the worst of misery must follow thereupon, so it must be acknowledged, that they have brought it on with their own hands. And so long as they continue unpenitent for this their rebellion against God, and treachery to their native Land, they can not pray with hopes that God will either help, or relieve them out of their misery.

And that he be Just and upright, is most absolutely necessar: for that Magistrate, who is not Just and upright in his office, can no more be said to be a Just and lawfull Magistrate, then a thiefe, or a murtherer can be said to be an honest man. *David* in his last words gives this as a thing most absolutely necessar and essentiall to the real and true being of a Magistrate, in 2 *Sam.* 23. *ver.* 3. *The God of Israel said,*

ſaid, the rock of Iſrael ſpoke to me, he that ruleth over men, muſt be Juſt, ruleing in the fear of God: This Text of Scripture does not ſay, that it is neceſſar he should be Juſt, ſo as he might be the better Magiſtrate (for that were only neceſſar to the well being of a Magiſtrate) but that he muſt be Juſt, ſo as without it he cannot at all be accompted a lawfull Magiſtrate: and accordingly *Jethro, Moſes* Father in law gives this alſo, as a thing moſt abſolutely neceſſar and eſſentiall to the true being of a Magiſtrate, *Exod.* 18. *ver.* 21. *Moreover thou shalt provide out of all the people, able men; ſuch as fear God: men of truth, hating covetouſneſs, and place ſuch over them &c.* And it is a thing well known to all the world, that the want of this can not be diſpenced with in any manner of employment whatſomever: for the meaneſt treadsman is obliedged to be Juſt and upright, or if otherways he be found to malverſe in his office, by cheating of people, he can no more be looked upon as a Juſt and lawfull treadſman, but a cheat and a rogue. Now as it is moſt certain that the electing and chooſeing of a King is the proper, true, Juſt, and radicall power of the people, and that they for their convenience, further good, and ſafety do chuſe a King, ſo for their convenience they do not now meet by their tribes and thouſands, as in the days of old: but do chuſe their repreſentatives, and the repreſentatives the King. So that if the repreſentatives malverſe, the people may call them to an accompt, and if the King malverſe, the repreſentatives may call him to an accompt; and if both malverſe, the people may call both to an accompt: for both are choſen for the convenience, good and ſafety of the people & derive their power only, and immediatly from them, as the only qualified under God for giveing the ſame unto them.

Now it is to be conſidered, when a people do call and chuſe a King, that there are termes and conditions agreed upon by borh parties; the people they do convoy and give into his hands the Juſt and lawfull power of the ſupreme office in the ſtate, and accordingly he does receive the ſame from them, promiſing faithfully to hold, poſſeſs, or uſe no other unlawfull or tyrannicall power: but by vertue of that Juſt and lawfull power, to maintain and preſerve all thoſe rights and priviledges; wherewith God has bleſſed them, both ſacred and civill, and as the peoples Magiſtrate to exerciſe the ſame for the glory

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of God and their good and safety: for ther is nothing more certain, then that all Magistrates whatsomever are really ordained of God, and do receive their power from the people to minister thereby for their good; and accordingly the people do promise to maintaine and defend them as such; This appears further from 1 *Kings* 12. *ver.* 7. The old men, when they gave their advice to *Rehoboam*, it was to this purpose; *And they spoke unto him, saying, if thou wilt be a servant unto this people this day, and wilt serve them; and answer them, and speake good words to them; then they will be thy Servants for ever.* Now when this man, who is to be their Magistrate, has this power convoyd unto him by the people, and does promise to the people; to maintaine, preserve and accordingly to act by vertue of the same, it must necessarly follow that he is either really sincere and upright in his undertakeing and promising, his heart being fully determined to comply with the minde and purpose of the people, and accordingly to become the Minister of God for good to the people, having nothing else before his eyes but the glory of God, the good and safety of the people, over whome he has that charge, or then he is fals and treacherous, and does only dissemble with them, takeing occasion thereby only to possess himself of the power, that then he may act according the purpose of his own wicked heart; if he be real and sincere in his promises to the people, there is nothing more certain then that he is a Just and lawfull Magistrate; but if otherways he be fals and treacherous, and does only take occasion by his thus receiveing of the power, to change the same unto an unjust, unlawfull, arbitrary, wicked and tyrannicall power, and accordingly to rob them of their rights and priviledges, both sacred and civill at his pleasure, then he can not at all be said to be a Just and lawfull Magistrate, but a deceiver and a tyrant: for a people can do no more, then put a Just and lawfull power in his hand; and accordingly to cloath and possess him with the same: but it still remains that God give him that grace of justness and uprightness to maintain, preserve and accordingly to act by vertue of the same, as *Prov.* 8. *ver.* 15, 16. *By me Kings Reign and Princes decree Justice.* 16. *By me Princes rule and Nobles, even all the Judges of the earth.* Now, though there may be some that pervert and wrest this Scripture to a proveing that Kings have their power immediatly

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from God, yet the true meaning of it is, that a King being lawfully choſen and ſet up by the people, it's God that gives him the Spirit of Government, whereby he is in a capacity to exerciſe that function, whereinto he is firſt inſtalled by the people; ſo that it does ſufficiently prove what we were ſaying. For when a people has brought a Magiſtrate to a Throne of Juſtice, and accordingly put a ſword of Juſtice in his hand; if he from the wicked purpoſe of his heart ſhall immediatly leave and foreſake that Throne of Juſtice, and go to a Throne of iniquity; whereby he ſhall fraime and eſtablish miſchief by a Law, and change that ſword of Juſtice into a ſword of injuſtice, by deſtroying that very intereſt, which he ſhould have maintained; and become a murtherer of thoſe, whome he ſhould have defended, there is nothing more clear and certain then that he is no longer a Juſt and lawfull Magiſtrate.

Now this is to be known ſeverall ways; one way is this, that ſo ſoon as he has received that Juſt and lawfull power from the people, and findes himſelf well fixed therein, if he ſhall immediatly declare his fals teracherous, and ſiniſtruous end in receiving that power, and that he was only diſſembleing with the people in all his vowes and ingagements, that were upon him, to them, and accordingly formally renounce thoſe very vowes and ingagements that were upon him to the people, and declare himſelf an enemy to that very intereſt and people, which he ſhould have preſerved and defended; then it is moſt clear and certain that he is no Juſt and lawfull Magiſtrate. The next way is this, that though he ſhould not do it in ſuch a formall way, yet he may do it practically, as many have done, who did not finde it their intereſt in a formall way to renounce their vowes and ingagements, but upon the contrary have indeavoured what they could to blinde the eyes of the people, by all fair promiſes whatſomever, and yet nothing has bin more clear and certain, then that their practice has bin quite contrary; and that the people have found to their ſad experience many a time; as thoſe two Queen *Maryes* of Scotland and England, both of them at that very inſtant of time, vvhen they vvere deſtroying the Proteſtant intereſt, and murthering true Proteſtants vvere not vvanting by all fair means to perſvvade the people of their reſolute and unchangeable purpoſe to maintain the ſame. I knovv

ſome vvill object, and ſay that though a Magiſtrate be found qualified for the office, as to all outvvard appearance and have the povver lavvfully convoyed to them, yet the people are ſtill uncertain, vvhether he be their lavvfull Magiſtrate, or not; and ſo are not obliedged to maintain and defend him as their Juſt and lavvfull Magiſtrate, or give him any obedience, as ſuch. To vvhich I anſvver, that vvhen a people do diligently inquire into the qualifications of a Magiſtrate, and as to all outvvard evidences, they are aſſured and convinced of his ſuitable qualifications for the office; and accordingly do convoy unto him the Juſt and lavvfull povver belonging to the office; though his heart be fals and treacherous, yet he is to them a Juſt and lavvfull Magiſtrate, ſo long as he doth not diſcover any thing to the contrary. Neither is every act of vvickedneſs in a Magiſtrate, that vvhich doth really unmagiſtrate him; though I hope non vvill deny a Magiſtrate ought to be as circumſpeck as any other: for certainly he, vvho is to punish vice and vvickedneſs, should not be a bad example to others. I knovv ſome do alleadge that a King is above the Lavv, and may do vvhat he pleaſeth: but non vvill ſay ſo, but Court-flatterers; and non vvill pretend to ſuch a povver, but tyrants and oppreſſours: for a perſon, vvho pretends to be above the Lavv of a Nation, does thereby exclude himſelf from the ſociety: that being nothing elſe but a conſociation of many perſons of vvhat ranks ſomever under common Lavv, and ſo is incapable of any office in that Nation: but vvhen a Magiſtrate does either formally, or practically break his Faith to the people by proveing fals and treacherous, and does thvvart and contradict the very end, for vvhich he vvas ordained, and becomes a deſtroyer and murtherer of that very intereſt and people, vvhich he should have preſerved and defended, he does then ſufficiently demonſtrate himſelf to be no lavvfull Magiſtrate, but a tyrant and an oppreſſour. Some do object, I knovv, and ſay that a Juſt and lavvfull povver being once convoy'd unto a Magiſtrate by the people, even though he should malverſe never ſo much, and act never ſo vvickedly in the povver, yet ſtill he does remain a Juſt and lavvfull Magiſtrate, untill that povver, vvhich gave him the povver, do in the ſame manner take the povver from him. Though vvhat I have ſaid already does ſufficiently diſcover the vveakneſs of this argument, yet I shall

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give a particular anſvver thereto. As it is only in the people to give a morall, externall povver, ſo as to render him a lavvfull Magiſtrate, upon ſuppoſition of his juſtice and other neceſſary qualifications, vvhich are gifts of God; and that it does ſtill remain that God give him that internall and effectuall povver, vvhereby he does become really and in effect a Juſt Magiſtrate, as in that forecited place of *Proverb.* 8. *ver.* 15, 16. ſo the not formally takeing avvay this morall, externall povver, does not at all continue him a Juſt and lavvfull Magiſtrate: for vvhen a murtherer committes a murther and aftervvards is brought before a Judge, and ſentenced to die for the ſame; it is not the ſentence of the Judge that does really, materially, and in effect make him a murtherer, but only formally and declaratively, and accordingly punishes him for the ſame; but it is his committing of murther, that does really, materially and in effect make him a murtherer. For though he ſhould never be brought before a Judge, or receive the ſentence of death, yet from his very committing the act of murther he is really, materially and in effect a murtherer. So that it is very ſtrange that ſome are pleaſed to ſay, that a Magiſtrate haveing once the povver convoyed unto him by the people though he ſhould act never ſo vvickedly, yet the povver does ſtill remain the ſame, ſo long as he is not formally diveſted; and that theſe acts of vvickedneſs are only the bad exerciſe of that lavvfull povver, vvhich vvas given him of the people; vvhereas Gods vvithholding the qualification of juſtice, and other qualifications ſuppoſed, the povver granted upon the ſuppoſition falles *ipſo facto*, vvithout any declarative ſentence; and the people have a right vvhenever an opportunity occurres to reject ſuch a Magiſtrate. And it is, as impoſſible that a Juſt and lavvfull Magiſtrate, by vertue of a Juſt and lavvfull povver, can bring forth acts of vvickedneſs, as it is impoſſible for a good tree, by vertue of it's goodneſs, to bring forth bad fruite. For the exerciſe of the povver is, as the fruite from the tree; ſo that if the exerciſe of the povver be vvicked and unjuſt, there is nothing more certain, then that the povver it ſelf muſt be vvicked and unjuſt; and that, vvhich once vvas a Juſt and lavvfull povver, muſt be changed into an unjuſt and unlavvfull povver. For as a tree is knovvn by it's fruites, ſo is the povver knovvn to be Juſt by the good acts thereof. And vvhen our

bleſſed Lord and Saviour vvas charged by the Phariſees of poſſeſſing a vvicked and bad povver in caſting out of Divells by the povver of Beelzebub the Prince of the Divells, he gives no other reaſon for a certain proofe of the goodneſs of that povver, by vvhich he acted, then theſe very good acts thereof, as *Matth.* 12. *ver.* 24, 25, 26, 27, 28. The Apoſtle *Paul*, vvhen he does commend obedience to higher povvers, as thoſe povvers, vvhich are ordained of God, vvarning them not to reſiſt the ordinance of God, he does not leave people in the vvilderneſs, but gives this as the certain and true Character of Juſt and lavvfull Magiſtrates, that they vvere not a terrour to good vvorks, but to the evill, and that they vvere the Miniſters of God to the people for good, *Rom.* 13. *ver.* 3, 4. And accordingly the Apoſtle *Peter*, in his 1 *Epiſt.* 2. *ver.* 14. gives the ſame Character, that they are for the punishment of evill doers, and for the praiſe of them that do vvell. So that this is the very Character by vvhich Juſt and lavvfull Magiſtrates are knovvn to be ſuch; I knovv ſome vvill object and ſay, that the Apoſtles gave command to obey theſe very Magiſtrates, vvho vvere then in place; and they vvere the quite contrary; for they vvere not a terrour to the evill vvorks, but to the good. But I hope non, vvho are in any meaſure acted by reaſon and Religion vvill ever alleadge, that the Apoſtles did thvvart and contradict themſelves, or that they vvere lying and diſſembling to the people: but that this vvas given as a ſtanding command for all times to come; that the people should give obedience to thoſe Magiſtrates, vvho should act by vertue of Gods ordinance, and therefore gives them the certain and true Character, by vvhich they shall knovv ſuch Magiſtrates, ſo that the Apoſtles doctrine, doth not atall clash vvith the neceſſity of obeying God rather then man. But I knovv ſome do alleadge that *Paul* gave obedience to thoſe very Magiſtrates, and did appeal unto *Cæſar*, vvho vvas a vvicked tyrant, and thereby did acknovvledge them to be Juſt and lavvfull Magiſtrates. To all vvhich I anſvver, that neither the Apoſtle by his practice conſonant to his precept, doth acknovvledge *Cæſars* being a Juſt, or lavvfull Magiſtrate; nor yet doth his precept, vvhich is certainly perpetuall, extend beyond the caſe and ſtate of the people he vvrote to; to vvit the called to be Sanctes, vvho vvere in Rome, *Rom.* 1. *ver.* 7. no great

great number not to the whole body of the Roman people: then it is concerning a power eſtablished, though not lawfully, or by conſent of the people; yet by the ordinance of God, for his own wiſe ends, which doth neither communicate juſtneſs, nor lawfullneſs to that power, but ſingle poſſeſſion. For though God in his Juſtice ſets up a tyrant, who has no pretence of right, for a peoples punishment, and that tyrantes poſſeſſion of power is an ordinance of God for a time; yet the invader is neither Juſt, nor lawfull Magiſtrate, as it's like non will deney: but ſuch as he is, Magiſtrate in poſſeſſion, the debelled and ſubdued by him, (according to the Apoſtles practice and doctrine), are free to plead before his Courtes, and obliedged to ſubmit to their civill ſentences, not only for wrath (which is a good reaſon of prudence here allowed, they not being in a condition to remove his yoke from them) but alſo for conſcience ſake, diſcerning clearly, that God has ordained that power to be over them, or them to be under that power, untill he ſend an opportunity of outgate and deliverance, which, non can deney, they are obliedged to lay hold on whenever it preſentes. But that the Apoſtles doctrine commanding ſubjection to that ordinance of power, and his practice of appealing to *Caſar* may be the better underſtood, it's fit to conſider what he writes to the Corinthians. 1 *Epiſt.* 6. *ver.* 1. *Dare any of you, haveing a matter againſt another, go to Law before the unjnſt, and not before the Sanctes?* He rebooks them in the 7. *vers. Now therefore this is utterly a fault amongſt you becauſe ye go to Law one with another; why do you not rather take wrong? why do you not rather ſuffer your ſelves to be defrauded? There is utterly a fault in you that you have pleaes amongſt your ſelves, each of you ſhould deal juſtly with all men of choice, voluntarly, and without need of being compelled.* Nay (*ver.* 8.) *you do wrong, and defraud, and that even your bretheren.* Here is the higheſt degree of the fault: but to the perſons wronged he ſayes *vers* 7. *why do you not rather ſuffer your ſelves to be defrauded? then have a plea with your bretheren?* before what ever Judge it be (as the text moſt clearly importes) non muſt thinke, that there is here a command not to implead a brother, as is clear by the 2, 3, 3, 4, 5, *ver. Do ye not know that the Sanctes ſhall judge the world? and if the world ſhall be judged by you, are ye unworthie to judge the ſmalleſt matters?* 3. *Know ye not that we ſhall judge Angels,*

how much more things that pertaine to this life? 4. *If then ye have Judgements of things pertaineing to this life, set them to judge who are least esteemed in the Church.* 5. *I speake to your shame. Is it so, that there is not a wise man amongst you? No not one, that shall be able to judge between his bretheren.* Nor yet is it commanded as a positive duty to suffer defraud from a brother, much less in such a measure as is inconsistant with what the Apostle writes *Rom.* 12. *ver.* 17. *Recompence to no man evill for evill. Provide things honest in the sight of all men.* 2 *Corint. chap.* 8, *ver.* 21. *Provide for honest things, not only in the sight of the Lord. but in the sight of men.* 1 *Timoth.* 5. *ver.* 8. *But if any provide not for his own, especially for those of his own house, he hath deny'd the faith and is worse then an infidele.* But this question, why &c. *ver.* 7. importes an advice in reference to a tollerable loss, to an eminent degree of Charity towards the bretheren in matters of *meum & tuum*, and is of the same nature with these proposed 1 *Corinth.* 7. *ver.* 38,40. *So then he that giveth her in mariage, doth well: but he that giveth her not in mariage, doth better.* 40. *But she is happier if she so abide, after my judgement, and I thinke also that I have the Spirit of God.* Then the question proceeds thus, if one keep back from another what of right he should have, and the other is not able, or yet has not that measure of Charity to bear the losse; or if there be doubtfull questions of Law amongst yon, why do you not chuse by consent a wise man of the best esteemed in the Church to judge between his bretheren, to whose determination you should stand; and not leave your selves under a necessity (as that is of ones being wrong'd and defrauded of all his meanes) of impleading the bretheren before infideles. Note by the way, that the whole argument runs upon matters commonly called civill; not criminall, as Murther, Robbery, Adultery &c. Upon which they were not then in case to appoint Judges, or indued in any case to coact, or compell: the next step he makes is upon the supposition, that they have of their bretheren persons condescended upon to determine their differences *ver.* 1. *Dare any of you* &c: *implead or pursue before the unjust and not before the Sanctes.*

From the whole these things will be clear to a discerning person, First, that in criminalles, upon which they could have no Authoritative Judges of their own; and in civills, in case by common fault they

they had non appointed of their own, and alſo in caſe the injuring party would not ſtand to the Sentence given (they haveing no power to compell him) they might lawfully purſue before the power in being, though infidele: albeit in the laſt two caſes it were more Charitable to bear a comportable loſs; and in all caſes, though the loſs be not borne the injury muſt be forgiven, and vengeance laid aſide according to *Matth. 6. ver. 14, 15. For if ye forgive men their treſpaſſes, your heavenly father will alſo forgive you. ver. 15. But if ye forgive not men their treſpaſſes neither will your heavenly father forgive your treſpaſſes.*

Secondly, That the party defendor in a juſt defence may plead before any Judge he is called to, and appeal from an inferior to a ſuperior, if expedient for his ſafety, or cauſe.

Thirdly, That the juſt Sentences of ſuch Judges are to be obeyed for conſcience ſake; and the unjuſt may be yielded to (in civill caſes eſpecially) if there be no ſhunning it, for wrathes ſake; and in ſuch things, one may ſtill chuſe the greater conveniency, provided it be done *ſalva innocentiâ:* as he who by an unjuſt ſentence is appointed to pay 100 Crownes at a certain day, or 200, if he paſs it, may juſtly and innocently ſave 100 by preventing that ſet day.

Fourthly, That what is done in any of theſe caſes, doth no way acknowledge an uſurped power it's juſtneſs, or it's lawfulneſs, but only, (which can not be denyed) it's exiſtance, And moreover it is not perſecuting Religion ſimply, as it is Religion, that unmagiſtrates a Magiſtrate, and thereby makes him become a Tyrant, but it is the perſecuting of Religion as it is the right and priviledge of a Nation. For thoſe Magiſtrates, who did then perſecute Religion, were not at all guilty of the breach of Faith and truſt to the people; becauſe they were not under any ingagement to the people to defend the ſame; in reſpect of Religions not being the right and priviledge of thoſe Nations: therefore the perſecuting Religion did not in the leaſt unmagiſtrate them: but it is a far different thing where Religion is become the right and priviledge of the Nation; and the Magiſtrate formally ingaged to maintain and defend the ſame; Then perſecuting Religion is a formall breach of his Faith and truſt to the people, and a robbing them of the beſt and choiceſt priviledges that they have, upon which

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all their other priviledges have a dependency. For there are ſome priviledges that a people can diſpence with the want of: but this is ſuch a priviledge, that the want thereof can not be diſpenced with. For if they ſhould diſpence with the want of Religion, then they ſhould diſpence with the want of God alſo; for by their forſakeing of Religion they forſake God alſo. I know ſome will object, aud ſay, that the Magiſtrates may change their own Religion and yet not take from the people theirs, and ſo not be guilty of the breach of Faith and truſt to the people. To which I anſwer, that the Magiſtrates changeing from the Religion eſtabliſhed forfeits, *ipſo facto*, his right of Magiſtracy: and when the Religion is condeſcended upon by the people, and the Magiſtrate formally ingaged to maintain and defend the ſame; his very changeing therefrom is a breach of his Faith and truſt to the people, and thereby he becomes a Traytour to God and his native Country. But it's like ſome may alleadge, that a Magiſtrate may give a tolleration of Religion, and thereby tollerat a falſe Religion. To which I anſwer, that if the Conſtitution of the Government does allow of the ſame, and it be done by the conſent of the people, or their repreſentatives, the Magiſtrate is the more excuſable: but if it be done contrary to the expres Laws of the Land, and without the conſent of the people or their repreſentatives, the Magiſtrate in this caſe is no leſs then a thiefe and a robber; and as there is a curſe due to ſuch as do remove the Landmarkes, and that as to the civill and common Intereſt of men amongſt themſelves, *Deutr.* 19. *ver.* 14. and 27. *ver.* 17. *Proverb.* 22. *ver.* 28. certainly there muſt be a great curſe due to ſuch as do remove the Landmarkes of the Land, upon which the good, peace and ſafety, yea and glory of the Land does depend. And as *David* underſtood it well to be his duty to pray that *God would confound all ſuch as did worship graven Images*, *Pſal.* 97. *ver.* 7. Certainly it is the duty of the people of God to pray that God would confound ſuch as do, not only worship graven Images, but eſtablish the ſame in a Land, where the Glory of God has ſhined brightly in his pure Ordinances; and that contrary to the Laws of the Land and conſent of the people. And as there is a command by the Lord to ſtone to death ſuch as ſhould but ſecretely intice and lead the people away to Idolatry, *Deutr.* 13. *ver.* 6. and 17, *ver.* 2, 3, 4, 5, and 6.

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certainly this command must in a great measure reach him, who does the same in such a publick manner. But I know some will yet alleadge that NERO was not only a persecutor of Religion, but he was otherwayes a persecutor and destroyer of his people, and was really a Tyrant, and an oppressour. That he was once this, I do acknowledge; but that he was such at that time, I will not so easily grant, in respect of the good intertainement *Paul* had from him. And those very Historians, who do say that NERO became a Tyrant, do also say that it was not in the first five years of his Reign, but that for the first five years he Reigned as a Sanct, so that the people said, that a God was come down from Heaven to govern them. But grant he had bin a Tyrant, it was not *Paules* interest to call it in question being only a stranger, and what he did might have bin done by him, though he had fallen unto the hands of thieves and murtherers by the way. For if a man should fall unto the hands of thieves and murtherers by the way, and if they were going to take away his life, if he knew any of them to haye a greater power then another, and to have some title of honour above others, it were no sin in him to make application to him in the same manner, by giveing those titles of honour that were any ways common and ordinar to him, that thereby his generosity might be ingaged to shew him mercy. There are some, I know, will still object, that the Kings of Israel, though most wicked, and in effect Tyrants and oppressours, as *Saul*, *Zedekiah* and others, yet they did still remain Just and lawfull Magistrates untill the day of their death, and the people gave obedience to them as such; as also when the people of Israel were subdued by *Nebuchadnezar*, though in effect a wicked Tyrant and oppressour, yet the people are then injoyned to give obedience to him, as their Magistrate in all things lawfull. From what has bin sayd already it does clearly appear, that when once a Magistrate does degenerate unto a Tyrant, he can no more be accompted a Just and lawfull Magistrate, then that man, who committes all manner of Villany, and knavery can be sayd to be an honest man from what he has bin formerly. And as for *Saul*, we finde that no sooner he had committed Rebellion against God, but as soon the Prophete *Samuel* is sent to tell him, that the Kingdome was rent out of his hand; and accordingly *David* was anointed King in his place:

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and in reſpect that the people did not performe their part in a formall diveſting him of the power and eſtablishing of *David*, they were made ſufficiently to ſmarte for it: for he killed fourſcore of the Prieſts of the Lord: and when foreſaken of the Lord, went to the Divell for councill, and when invaded by the enemy he and they both were deſtroyed, and the curſe of God did lye heavily upon the Kingdome for his ſake, ſo that much blood was shed, till that *David* was put in full poſſeſſion of that, which was his Juſt and proper right. And although *Davids* heart did ſmite him, ſo that he could not kill him in the cave, from theſe reaſons following. Firſt, That God honour'd him, makeing him King; and that he was not as yet formally diveſted of the power. Secondly, That he was his Father in Law. Thirdly, He vvas a brave man, as appeares from that commendation *David* gives him after his death, that his bovv did never return empty; Fourthly, The braveneſs of *Davids* ſpirit; yet *David* vvanted not a purpoſe to have done it in Battel, as vve may finde from theſe vvords, ſome one day or other he shall fall in Battel. And it could be for no other end, that *David* did keep ſo many in armes vvith him; for if he had looked upon him to have bin the Juſt and lavvfull Magiſtrate, it had bin uſurpation and Rebellion in him to have accepted of that right, vvhich the Prophete had given him. And as for *Zedekiah*, he did not ſo formally breake to the people, as he and they vvent alongſt together in Apoſtacy and defection from God, as is clear from that Scripture, *Jerem.* 38. *ver.* 5, 24, 25. vvhen the Princes beſought that *Jeremiah*'s life might be taken. *Then Zedekiah the King ſayd, behold, he is in your hand; for the King is not he, that can do any thing againſt you*; and yet vve finde, that the Lord declared him to have no right to Reign, as in that Scripture, *Ezek.* 21. *ver.* 25, 26, 27. *And thou profane, wicked Prince of Iſrael, whoſe day is come, when iniquity shall have an end,* 26. *Thus ſayeth the Lord God, remove the Diademe, and take off the Crown, this shall not be the ſame, exalt him that is low, and abaſe him that is high.* 2. *I will overturn, overturn, overturn, and it shall be no more, till he come whoſe right it is, and I will give it him.* As alſo vvhen they vvere delivered into the hands of *Nebuchadnezar*, they vvere commanded to renounce all alleadgeance in *Zedekiah*, and to take protection from *Nebuchadnezar*, as priſoners of War;

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and ſo ſubmit to him in all things lavvfull, as their Magiſtrate, for a time; untill God should deliver them out of his hand.

Haveing novv in ſome meaſure held forth and diſcovered vvhat it is that makes a Juſt and lavvfull Magiſtrate, and continues him ſuch and thereby diſcovered, vvhat it is that makes a Tyrant; It remains novv to be ſpoken to, vvhether a people are obliedged to ſvveare and keep alleadgeance, and do the ſame duty to a Tyrant, that they are to a Juſt and lavvfull Magiſtrate.

That it is the duty of a people to ſvveare, and keep alleadgeance to a Juſt and lavvfull Magiſtrate, is not in the leaſt to be queſtioned; for thereby a Magiſtrate is in a capacity to do the duty of a Juſt and lavvfull Magiſtrate to his people, and vvithout it he is not: but to ſvveare Alleadgeance to a Tyrant, is moſt vvicked and ſinfull. For Juſt and lavvfull Magiſtrates are ordinances of God, for his Glory and the good of the people, as the true and reall Miniſters of God, for the peoples good, but Tyrants and oppreſſours are only raiſed up by the Lord, for Judgements and plagues to a people, for their diſobedience to God. For God never gave a right to Tyrants and oppreſſours to govern his people, but ordained them for a peoples punishment, according to that povver, that the Divell has; for he has a povver, both to tempt to ſin, and alſo the punish for ſin; Although God has him allvvayes reſtrained as to both; ſuch is the povver of Tyrants and oppreſſours; for as they are plagues and Judgements againſt theſe parts of the vvorld, vvhere they have povver, by robbing them of their rights and priviledges, ſo are they alſo by tempting people to ſin againſt God; to vvhich aſſertion the Chriſtian vvorld this day may give their vvitneſs; as in Brittain, Ireland, France, and other parts of the vvorld, not only have they bin robbed of their rights and priviledges, but all manner of vvays uſed to make them ſin againſt God. And as it is a great and Rebellious ſin againſt God to enter in any Compact, or Covenant vvith the Divell, to mantain and keep up him in his vvicked povver, ſo it is the very ſame, to enter in any Compact or Covenant vvith Tyrants, and oppreſſours to mantain and keep them up, in their vvicked povver; for thereby Satans Kingdome is mantained and kept up; vvhich I prove thus, ſuch as do ſvveare to mantain and keep up thoſe, vvho do mantain

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and keep up Satans Kingdome; do ſvveare to mantain and keep up Satans Kingdome; but ſuch as do ſvveare to mantain and keep up Tyrants and oppreſſours, do ſvveare to mantain and keep up thoſe, vvho do mantain and keep up Satans Kingdome, *Ergo*, they do ſvveare to mantain and keep up Satans Kingdome; for as Hell and Divells are immediately oppoſite, and contradictory to Heaven and thoſe holy Spirits, vvhich are there; ſo Tyranny and oppreſſion; Tyrants, and oppreſſours are the ſame oppoſite and contradictory to the true ordinance and Miniſters of God here on earth, and it does moſt natively follovv, that vvhatever vvickedneſs they do commit, or innocent blood they shed; their concurrance is not vvanting thereto; and that they are guilty thereof; vvhich I prove thus, ſuch as do mantain and keep up a Tyrant and an oppreſſour in a vvicked and tyrannicall povver, are guilty of all his vvickedneſſes, Tyranny, and bloodshed, but ſuch as do ſvveare Alleadgeance to a Tyrant, and an oppreſſour, are thereby obliedged to mantain and keep him up in that vvicked and tyrannicall povver, *Ergo*, they are guilty of all his vvickedneſs, Tyranny and bloodshed; yea if it vvere in their povver by a good vvish, or prayer to God, or other indeavour to do good to the intereſt of God, thy can not give it, or do it; for ſo long as they ſtand under that Alleadgeance, in the doing of any of theſe things they commit perjury. I knovv ſome do object, and ſay that vvicked Magiſtrates, yea Tyrants and oppreſſours are raiſed up by the Lord as plagues and Judgements againſt a people for their ſines, and therefore they are obliedged patiently to bear the ſame from Gods hand, vvithout uſeing any reſiſtance vvhatſomever; and accordingly to pray to God for thoſe Tyrants, that the Government may be bleſſed to them. That they are raiſed up by the Lord as plagues and Judgements againſt a people for their ſins, as alſo that a people are obliedged patiently to endure, and bear the ſame tovvards God, no vvays freteing at the diſpenſation of God therein, knovving it be the Juſt, and reall effects and fruits of ſin; as alſo to pray for them, is not in the leaſt to be queſtioned: but that a people ſhould ſtupidly lye under the ſame, vvithout uſeing any indeavour to remove the ſame, is a moſt vvicked deluſion: for certainly all people vvhatſomever are obliedged to uſe all means and indeavours vvhatſomever Religious and

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morall to the removeing of plagues and Judgements from a Land, if it were even by prayers, teares and faſtings; yea fire and ſword. For as it is ſin that brings them on, ſo it is ſin that keeps them on; and as it is a peoples duty moſt circumſpectly, and with all diligence to gard againſt thoſe ſins, that may bring on plagues and Judgements, ſo it is their duty to put away thoſe ſins, that does continue them, and uſe all indeavours to remove the ſame; otherwayes they will be found guilty of as great Rebellion againſt God by doing that, which keeps them on, as by doing that which brought them on, though it were no more but even in the very remiſneſs of their duty. If any perſon through the exceſs of Drunkeneſs should have ſo waſted and conſumed his body, that nothing but death in a very short time were expected, and if an Eminent Phyſician should adviſe him to a more temperate and moderate life as the only certaine mean, whereby to recover his health and ſtrength and to continue his dayes longer in the world; if he should anſwere, that as by the exceſs of Drunkenneſs he had brought on that punishment upon himſelf, and being convinced of it's being the native and proper effects of his ſin, ſo he would indure the ſame patiently without uſeing any mean or indeavour to remove the ſame, and would ſtill go on in his Drunkeneſs praying to God to bleſs that unto him and make the ſame effectuall for his health and ſtrength, would he not be accompted by all underſtanding and good men a fool and a mad man, and a deſtroyer of both ſoul and body. Now when a people through their madneſs and folly have inlarged the power of Kings beyond thoſe due limites, that the Word of God, and reaſon, yea and the Lawes of the Kingdome have ſet thereto, or if they by force and treachery have done the ſame, ſo that both God and the people are robbed of their right, and they become Tyrants and oppreſſours; if they should not only be remiſs as to all indeavours whatſomever, whereby to extricate and deliver themſelves from thoſe plagues and Judgements, but go on in that very courſe of ſinning againſt God, by which they did bring them on, praying to God for the long Reign and proſperity of thoſe Tyrants and oppreſſours, and that the Government might be bleſſed unto them, could they be accompted any thing elſe then fools, and mad men; rebelles and enemies to God and his Ordinance, yea be-

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trayers and deſtroyers of their own rights, liberties, peace, good and proſperity in the world; for if there were a Company of Thieves and Murtherers, who by their cunning and force were moſt dexterous, and active in robbing, and murthering upon all occaſions, and if the people should pray only to convince them of their ſin and reclame them from the ſame without haveing the leaſt deſire to God, that they might be apprehended, and Juſtice execute upon them, that ſo God might be Glorifyed, and thoſe plagues and Judgements removed from a Land; certainely theſe would be but very lame prayers: but if theſe thieves and murtherers upon ſome great deſigne of their own, and for the advancement of their own intereſt, should for a time shew great mercy and favour, and if the people then should pray that they might live long and proſper, and that, that domineireing and tyrannicall power of theirs might be bleſſed to them, certainly this would be great Rebellion againſt God, their own rights and liberties: and there is nothing more certain then, that Tyrants and oppreſſours are the greateſt Thieves and Murtherers in the world; for where common and ordinary Thieves do rob and murther their tens, or twentyes, they do rob and murther their thouſands, and millions; for whole Kingdoms and Nations do thus ſuffer by them, and though it be lawfull, and duty to pray, that God would convince and reclame ſuch, and that with mercy to their Souls, yet this muſt never be wanting, that God would bring down thoſe Thrones of iniquity, and cauſe Juſtice overtake thoſe Tyrants and oppreſſours, that God may be glorifyed and the Land delivered from ſuch plagues, and Judgements: and as it is the duty of every true Chriſtian, ſo often as he minds the intereſt of his own Soul, not to forget the intereſt of God, but to pray that Gods Kingdome may come, and his will be done in Earth as it is in Heaven; and that all ſtopes and letes may be taken out of the way of his Kingdome and Glory; and in a ſpeciall manner Tyrants and oppreſſours, thoſe ſtoopes and pillars of that Antichriſtian and Satanicall Kingdome in the world may be brought down, and levelled with the duſt; ſo it is the abſolute duty of all Chriſtians, to do it with hearts fully purpoſed and determined to ſerve God in this very matter, and to this very end; and to pray that God would give them occaſion thus to Evidence their love, zeal,

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and faithfullneſs for him; that ſo they may not be reckoned amongſt thoſe curſed and uſeleſs creatures for God in their generation, and ſuch, whoſe hearts are not thus determined will be ſo far from being found to anſwere the deſign and end of the ſecond Article of our Lords Prayer, that they will be found but mockeres and diſſemblers of God. Now that all true Chriſtians may thus pray and do, is the earneſt deſire of him, who deſires and hopes to be and continne a true lover of God, his intereſt, and all ſuch as are the true lovers thereof in the world.

FINIS.